

The Duty of Catholic Men Today

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IN this day of unusual progress, we as Catholic citizens may not turn aside from where duty calls, though in the doing of that duty it is necessary to forego our own pleasures and possibly make some tangible sacrifices for the faith that is in us. A factor of unusual merit applicable to all people and all purposes during our generation, has been the tremendous strides in human endeavor towards a higher and better civilization made largely through organization. Labor and capital have reached the very highest stage of organization known to human kind; governments, local and national, are functioning as a result of organization in many channels our forbears did not, and could not, anticipate.

Inherent human selfishness is still with us on every side, but to the observing man this is largely manifested on the part of individuals through ignorance. You may look upon the domain of religion, the sciences, the functioning of governments, either in the small community or in a national sense, and remove the envy that selfishness feeds upon, and you have hit upon the immediate cause of a hostile spirit that obtains in our country when one citizen frowns upon the manner in which another citizen serves his God or educates his children.

I have been asked the why of the National Council of Catholic Men, to explain the necessity of additional organizations when we have such a multitude already as evidenced by such organizations as the Knights of Columbus, the Holy Name Society, the St. Vincent de Paul Society, and the many others, national, diocesan or parochial.

The main purpose of the National Council of Catholic Men is to unify as far as possible the splendid forces of our American Catholic manhood into one compact militant body, in order that we as Catholics may work nationally; that, as Archbishop Hanna, chairman of the Administrative Committee of the N. C. W. C., has stated, "joined together in one great noble body, with the ideals of Jesus

Christ before us and the ideals of our mighty country beckoning us on, we may help to bring back this big old world to that love and brotherhood which ought to be ours; to that fulness of life, liberty and freedom that is the American ideal; and above all to that dream that fills all hearts today, the dream of peace and of unity and of love."

The late war gave to Catholic organizations and individuals an unequalled opportunity for service both to God and to country. It is unnecessary for me to recall here how splendidly the Catholic manhood and womanhood, both in the service and out of it, measured up to the expectations of their ecclesiastical leaders and how they redeemed 100 per cent the patriotic pledge delivered at the very beginning of the war to the President of the nation by the late Cardinal Gibbons, that "Our Catholic people will rise as one man to serve the nation." It is sufficient to say that from every point of view the patriotic record of the Catholics of the United States during the Great War ever will be a source of pride and inspiration to our people.

The disjoining of our national life, however, occasioned by the war left many tasks of reconstruction to be performed and has made Catholic lay-activity in the United States more imperative than ever before. In the fields of industry, economics, education and religion we Catholics who have been blessed with our holy religion must hold aloft for national guidance the Catholic torch of truth and strive to inculcate to the extent of our individual and collective strength and abilities the Catholic principles and ideals which will bring about a reign of justice and peace in our much-disturbed society.

SEVENTY-TWO PER CENT UNORGANIZED

You must know that according to generally accepted figures, only twenty-eight per cent of the Catholic men of the United States are affiliated with Catholic organizations. This means, of course, that the great seventy-two per cent of our Catholic manhood is unorganized, disunited, and to a large extent, uninterested, as far as participating in such a program as I have just referred to. The great purpose therefore of the National Council of Catholic Men is to reach out to this great unorganized and to a large extent

uninformed Catholic group and bring them within the influence of a real Catholic organization. Far from interfering with the autonomy or purposes of existing organizations, the National Council of Catholic Men will exert its influence to build up, strengthen and increase the usefulness and membership of existing Catholic societies.

It would be impossible for me in the time in which I shall address you to elaborate upon the full program of the National Council of Catholic Men. Some of its concerns are the defense of our Catholic-school system against the attacks of the misinformed critics of our schools. This is really a negative but necessary task. At the same time, in a positive way, the Men's Council will exert itself everywhere throughout the United States in informing our own Catholic people as to the reasons for the existence of Catholic schools, the benefits accruing to the Catholic body and also to the State because of the emphasis upon religion as the basis of true education. The matter of boys' welfare-work, the establishment of civic centers for our Catholic young people, the extension of the Catholic dramatic movement, participation in the national campaign for clean motion-pictures, the establishment of clubs for Catholic students at all secular universities, colleges, agricultural and vocational schools, and the development of a helpful international contact with Catholic groups throughout the world, are briefly some of the other concerns of the Men's Council.

The problem of immigration is another part of the Men's Council program to which I must make very brief reference. We Catholics have not in the past concerned ourselves very much with the great influx of immigrants from the Catholic countries of the Old World. As a result of our failure to do so, the great mass of Catholic immigrants coming to the United States are lost to the Faith and become a liability rather than an asset to the American Catholic body. Without elaborating further I wish to say that the Men's Council, in conjunction with the Social Action Department of the Welfare Council and the National Council of Catholic Women, is striving in a national way to solve the problems of immigration. A national immigration bureau has been established in Washington with port offices in New York City at 61 Whitehall street and

at Ellis Island, in Boston, Philadelphia, Seattle, San Francisco and other ports of entry.

HOSTILITY DUE TO ENVY OR IGNORANCE

The necessity for an organization I think becomes apparent to you that will enfold within its membership every man or woman who by identification with Holy Church according to her precepts stands in many communities penalized and ostracized by his fellow-citizens because of his Faith alone, and this condition is reflective of either one of two things, envy or ignorance, or both of them combined.

Envy is the base of most of the hostility we see manifested on many sides. And upon what does this envy subsist? Chiefly upon the material evidence that reflects the life-effort of good men and good women who abandon the world and its pomp for the purpose of serving God in conformity with their conscience, humbly asking for nothing but their daily bread, and who by organizing, and by their persistency of spirit, through the generosity of the American heart, have assembled much of this world's goods.

You may ask, is it the purpose of the National Council to become a political factor, and I most solemnly say no, it is not. But in saying this I am fully conscious of the certainty of our position, that with eight million adults registered under the banner of the National Council of Catholic Men and Catholic Women, those who manage the political parties in this country will never be asleep long enough to permit any man to enroll under the prestige of any party if such a man cannot stand the scrutiny of full-fledged and thorough American ideals.

The National Council, as a subsidiary of the National Catholic Welfare Council, has one big job on its hands, and that is to bring the message of the necessity of organization into very home of our country where the Catholic religion is the base upon which our faith and morals are predicated. There are problems that are peculiar to local neighborhoods that are outrageous in their condemnation of our fellow-religionists, because of their Faith, and due to the fact that because few in numbers they are compelled, like the early Christians, to be martyrs in fact. They do not ask us to fight for them; the exigencies demand that

we organize for them, and in doing this we shall free them of a bondage as galling as ever human kind were scourged with.

One feature of the program of the future worthy of the most earnest support is the Department of Education in the Welfare Council. What is there in the history of the past that will justify any reasonable, sane American citizen to raise his voice in protest upon our self-imposed task of educating our children in the elements of their religion as they absorb the fundamentals of their education?

Where can you turn in this country and say within the truth that the education of our youth in the parish school is not at least the peer of that in our public-school system? I know of no man of our Faith who is opposed to the public-school system of our country as an institution, nor do I know of any Catholic man worthy of note who would have the public-school system, as an institution, abolished. I wonder if as much could be truthfully said by many who object to our parish schools? Did it ever occur to you, my friends, that many a God-fearing Protestant man and woman hold down their heads in very shame at the unfair and untruthful statements that are made against us?

PRODUCTS OF CATHOLIC EDUCATION

Sometimes we hear our non-Catholic friends questioning the patriotism of the Catholic-school system of education. In answer to this it may not be out of place to refer to at least two products of the Catholic educational system.

At Cardinal Gibbons' death, secular newspapers from the Atlantic to the Pacific hastened to pay tribute to the undiluted patriotism of the foremost prelate of the Catholic Church in this country. When Edward Douglas White, Chief Justice of the Supreme Court and prominent Catholic layman, passed away, the same recognition of sturdy patriotism immediately was manifested.

In his eulogy of the Cardinal, President Harding said: "He was the very finest type of citizen and churchman." When informed of the death of the Chief Justice, the President expressed the thought of a nation in these words: "His private life was simple and unaffected and was characterized by virtues which might well serve as an example for the people of America."

Speaking of the jurist whom he had elevated to the posi-

tion of presiding justice, former President Taft said: "No judge ever sat on the Supreme Bench who was more deeply patriotic, more strongly American, more anxious for the welfare of his country." United States Senator Lodge, in explaining why he felt that Chief Justice White had honored his high office as much as the office had honored him, declared the jurist had been "a lover of his country in every fiber of his being." Federal District Judge Mayer in New York asserted that the country had lost not only a great judge, but a noble American.

Careers such as those of James Gibbons and Edward Douglass White constitute the answer to those who profess to find in the Catholic system of education a dilution, if not a denial, of the American ideal of citizenship. Both of these distinguished men, recognized by foremost citizens of creeds other than their own as the very typification and embodiment of the American ideal, were educated at Catholic colleges. The system which is berated by bigots and considered inimical to American institutions by the ignorant made them what they were. Each had been trained from early youth in the basic Catholic principle that to render fully unto God the things that are God's it is necessary to render unto Caesar the things that are Caesar's with willingness and as a matter of course.

St. Charles' College and St. Mary's Seminary gave to America a Gibbons who came to be hailed by all true Americans as elder brother and wise counselor. Mount St. Mary's College, Emmitsburg, Md.; the Jesuit College at New Orleans and Georgetown University, Washington, produced the patriot White, and today leaders of thought in America mourn the passing of this Catholic alumnus as the loss of one to whom loyalty to his country was a passion.

THE RIGHT OF A CATHOLIC EDUCATION

Do you not think, my friends, that the saving to our descendants of the right of a Catholic education would justify the organization of our manhood and womanhood into one body that would serve as a guarantee, when expressed by the Hierarchy, that we ask no special favors as Catholics, but by that same expression we propose to conserve every right under the Constitution, just as we

perform every duty that is demanded by its contents?

What, think you, causes reasonably well-enlightened men who are club members and subsidiary to one of the great fraternities that operates in this country, to take up the cudgel against our parish schools in one of the States in the West, and will cause them to spend one day from their respective duties to spread a petition the purport of which was to put up to the electorate of that State the matter of closing up all private schools? Was any school in the minds of these men but our parish schools? There was not, and you know it, and I know it.

What about the very first Amendment to the Constitution of the United States? There is not a Catholic man or woman who enjoys the protection of that great instrument who would for any reason favor its abolition. Though I admit there may be a division of opinion on the Eighteenth Amendment, there is none on the first.

Will you permit me to say, somewhat in a personal way, that for nearly fifty years I have served no master but my Government and a good wife. Conscience tells me today if I have absorbed any definite conclusion it is this: America is sound at heart, and the principles of the founders of our Government will continue to prevail, because they have been builded upon the honest foundation of complete human liberty as expressed by a majority of the people.

It has been my conviction, as it undoubtedly has been yours, that vicious laws have been passed in the States and the nation through the persistence of an organized minority, and may I say to you that it is my observation that the hue and cry which is echoing through many parts of our country today is one more of these unwarranted, fanatical propagandas that designing, cunning men are advocating for their personal ends.

As citizens, Catholic in our faith, we pin our allegiance to the Constitution in all its parts. We protest against the attacks that are continually being hurled at us from every side, for we are, first of all, law-abiding in our contact with our fellow-citizens, and we demand that the law only shall be obeyed, and enforced by officers selected for their duties by properly constituted authority.

WORK OF THE PARISH UNITS

To give you an idea of the work of the parish units established by the National Council of Catholic Men let me call your attention to some of the activities, which are engaging the attention of our many parish councils throughout the nation: Scouting and boys' work, speakers' bureaus, community problems, establishment of parish libraries, legal-aid societies, committee on motion-picture review, committee on membership and parish-survey, dramatic and musical gilds, committees on education, and publicity and Catholic-information leagues.

To give you a concrete example of accomplishment along these lines let me cite the case of a parish council which inaugurated a "Give a Catholic Book Campaign." As a result of the publicity attending their efforts within thirty days' time 1,000 Catholic books were received as gifts and a library established in the basement of the church.

In another parish in Northwestern Pennsylvania our council when organized with the approval of their pastor conducted a ten-day drive for funds to clear up the debt on the church property, amounting to about \$5,000. At the end of that period a check for more than \$10,000, contributed during the drive, was handed to the pastor.

In another parish in the City of Washington, whose membership in the main consists of men who have large families, a cooperative bakery is now operating as part of that council's functions. This business has been established as a result of the splendid cooperation of the pastor, and it is saving the families of members approximately forty per cent of the price paid heretofore for the staple of life in this country.

I might go on indefinitely reciting activities and the solution of problems that may seem trivial to men who are engaged in large operations, but permit me to remind you that it is the caring for the small details of life that make the living of it worth while, and that very properly leads me to submit to this presence and these beautiful environments: Are you Catholic men, young and old, doing a Catholic citizen's part in the problems that beset you in this great city?

I am very sure you will not be disposed to be hyper-

critical with me if I should seem to be solicitous of how nearly you are doing the part of a live, virile, active, earnest Catholic man, for I have no brief to preach to you, nor have I any disposition to complain about any one of you in a personal sense.

This great Catholic Club of New York City has on its roster of membership the names of men who are doing worth-while things in the arts, sciences, professions and financial affairs of our day, but I have sometimes wondered if it is not true that some may be disposed to be satisfied with the writing of a check, or indeed, a number of them, and to feel the personal satisfaction of a conscience recompensed.

WHAT CATHOLICISM EXPECTS TODAY

A great many Catholic men feel that they are performing their full duty as Catholics by attending church on Sunday and receiving the Sacraments from time to time, or in giving large or small amounts according to their means to Catholic work. Catholicism today, however, expects more than the Sacramental attachment of Catholics to the Church, whose great problems and responsibilities require the active interest and personal service of its members. Sometimes it is very easy to give money to works of charity. It is much more difficult, however, to give of our time, energy and thought and personal service in behalf of our less-fortunate fellow-Catholics or in civic and community enterprises, which I may say heretofore have been almost entirely monopolized by the non-Catholics of the country. The work and program of the National Council of Catholic Men offers to its members the opportunity of experiencing the joy and spiritual comfort that comes from serving one's fellow-men. Today hundreds of Catholic communities are calling for leaders in the field of social service. What we need most is high-class, competent and willing men and women to assume the responsibility of Catholic community activities. We must be ready with our Catholic manhood and Catholic womanhood to serve in the fields of charity and community work if Catholic ideals and Catholic influences are to be felt in our national life.

My friends, as I look about me in this great city when

business calls me here, as it frequently does, I am prone to note how intense the average man's life is here, and how strenuous are the efforts made to gain success in a worldly or material sense, and perhaps I have been denied the privilege of seeing many of you engrossed in the salutary work that abounds in the neighborhood of your homes, or the spirit of the apostolic layman who visits the sick or ameliorates the wo of the unfortunates who through the vicissitudes of fate have had the breadwinner snatched from the family, possibly leaving forlorn a brood of helpless children with a broken-hearted widow and mother.

At all events, I am not here to weave a spell of gloom about you, but I am earnest enough and I trust I have got the courage to say to a body of Catholic men that we one and all have real duties to perform, service indeed that requires the foregoing of possible pleasure and may entail probable sacrifice, and I ask you with all the sincerity of my soul, are we measuring up to a man's part both in our civic and religious duties?

Does your Catholic Faith mean enough to you to make sacrifice for it? Does it mean enough to you that you are ready and willing to stand up and be counted in defense of it? If you are, then real service is knocking at your door and solicits your support.

The National Council of Catholic Men is the outward contact of our Catholic men with those who are bearing the cross of calumny and denunciation by venal men who envy their position and power in the world, and I want to submit this thought to you, that out of the World War and its sorrows has come the call from the Hierarchy of the Church in this country for the Catholic men so to prove themselves that they will continue in the problems of reconstruction the same high and unselfish ideals that were the wonder of the world during the Great War.

AN EXAMPLE FROM THE WEST

My observations lead me to believe that the Catholic men of the Far West have more initiative and more vitality in movements making for the good of the Church than some of their eastern brothers. The immeasurable progress that has been made by the Catholic men of the West

when we consider the great difficulties under which they are working is evidence that they take movements for the good of the Church much more to heart than we in the East do. I found surprising proofs of this in States like Montana, Kansas, Colorado, Wyoming, Idaho and Washington, where in spite of the comparative scarcity of the Catholic population splendid types of Catholic organizations are flourishing, and where constructive programs of Catholic work are being carried on by parish and diocesan units of the Men's Council and other organizations.

I was particularly impressed with the manner in which the El Paso members of the Men's Council are attacking a very serious problem which is confronting them in taking care of close to 100,000 Mexican immigrants in that diocese. Despite the fact that well-financed proselyting agencies have been operating in El Paso for more than a decade past, these men, taking their first active steps within the past year, have organized a social-service bureau and a Catholic community center. The El Paso members of the Men's Council are doing a great deal to counteract the influence of the organizations referred to and to conserve the Catholic Faith among the Mexican people. They are stemming the tide which would eventually sweep these people into the ranks of various Protestant denominations. They are endeavoring to instill a better civic spirit in a community where, due to misinformation and the activities of mischief-makers, Catholics have for a long time been under attack. They are publishing a monthly bulletin which serves as an admirable medium in the absence of a diocesan paper to keep Catholics informed as to what they are doing.

My time and your patience will not permit me to give a more detailed account of their accomplishments, nor their purposes, sufficient for me to say much has been done, and oh! so much remains to be done.

Not long ago the late Pope Benedict XV, in a message to the American Hierarchy, stated: "The Universal Church is now looking to America to be the leader in all things Catholic." Just a few days ago, his Successor to the Throne of Peter, our present Holy Father Pope Pius XI, sent, through Bishop Schrembs, Chairman of the Lay Organizations Department of the National Catholic Wel-

fare Council, his blessing to the American Hierarchy, to the National Catholic Welfare Council, and to the Catholic men and women of the country. In his message to the Catholic youth of America, the Holy Father said:

I love America better than any other country. Especially do I love the youth of America, for I know it is to this youth that the world must look for the solution of the problems which now affect the nations. The youth of America has a great responsibility, a great opportunity for service to the world, and I send them my blessing and ask God's benediction upon them that they may be the better fitted for the great task that will be theirs to perform. That they may be strengthened for His great service I pray that they may become strong in the Faith.

It seems to me that this call from the Supreme Shepherd of the world to the Catholics of our country should thrill the heart not only of our Catholic young men and women, but of us older members of the Church as well and awaken in us the desire and determination to meet successfully the great responsibility which the Holy Father has pointed out to us. As President of the National Council of Catholic Men, I can only say, with the fullest confidence in the faith and loyalty of the Catholic men of the United States, that they will measure up fully to the Holy Father's expectation. And from my knowledge of the aims and purposes of the whole movement of the National Catholic Welfare Council and of the work and progress of its various departments, I can, with the fullest conviction, say that, in my judgment, one of the best ways to meet this responsibility is to unite with the militant forces of Catholicism joined together under the banner of the National Catholic Welfare Council.

The Pope's Appeal for Russia

TO all those who read the following pages announcing a most awful state of affairs and who, moved to pity by such immense extermination of children dying of famine, will aid, each one according to his means, We, with grateful heart, bestow in anticipation Our blessing, earnestly praying God that their charity—is indeed is certain—may be abundantly rewarded.

PIUS, PP. XI.

Vatican, July 25, 1922.

"We are in presence of one of the greatest catastrophes

of history. Innumerable masses of human creatures, stricken by famine, mown down with typhus and cholera, wander in a desperate condition over a country laid waste, and crowd to the more populous centers, hoping there to find bread, but are instead driven away by force of arms. From the plains of the Volga, many millions of men, threatened with the most terrible death, invoke the aid of humanity".

The dreadful picture of famine and misery which Pope Benedict XV of venerated memory concisely traces in the above paragraph of his letter of August 5, 1921, to Cardinal Gasparri, although partly relieved in the region of the Volga, remains almost unaltered, if not aggravated in its sad tints, in what regards the other immense regions of Southern Russia.

Famine in fact continues to rage all through the South of Russia. In those vast regions which were at one time the most fertile in the world, the soil is dried up and left in the most desolate abandonment. After having exhausted their last provisions, and sold all to procure themselves bread, hundreds of thousands of peasants have fled in search of more favorable districts.

One of the worst aspects of the situation arises from the immense number of orphans and of children abandoned by their relatives during their flight. Filthy insects, propagators of disease, infest the rags of the unhappy survivors, rags left unwashed through absolute want of soap. Meanwhile, the absence of workmen, the difficulty of procuring seed, insufficient means of communication, drought and various other causes have combined to occasion this famine which now forces the miserable population of these districts to nourish themselves with whatever falls into their hands. In autumn they ate herbs, bark of trees, grubs and earthworms; now their daily food is straw from the thatched roofs, and in some places,—horrible to relate!—even human remains.

THE LITTLE MARTYRS OF FAMINE.

One can readily imagine the disorders which such substances taken as food must occasion, especially in children. Photographs of these wretched people show us their emaciated bodies deformed and swollen by gases so

produced. Their intelligence alone remains unimpaired in this general physical destruction and reveals itself in their eyes which implore with anguish some relief from their atrocious sufferings.

The heroic love of the poor mothers avails nothing and they are condemned to see the gradual wasting away of their little ones, without being able to afford them any effectual relief. A Russian journal relates that a poor woman of Backiria (Volga), mad from hunger and despair, had thrown one of her children into the river and was about to throw in also her youngest, a boy of four years. But the child, with instinctive horror of death, cried: "Mamma! Mamma! Let me live and I promise not to ask you again for bread!"

The children, thus weakened by hunger, become an easy prey to all maladies: among others, oedema, which brings with it gangrene and death. The greater number, however, die of inanition; first the child becomes emaciated, while the stomach swells, then the sufferer becomes so extremely weak as not to be able to stand, or digest anything, and at this stage, in spite of the aid of medicine or food, the unfortunate child dies in spasms of intestinal cramp.

Children are dying thus in tens of thousands and Southern Russia is becoming a vast cemetery. On the thawing of an affluent of the Volga about 10,000 corpses were found heaped together at a point at which the river describes in its course a sharp curve. They had been carried by the current from various localities. Death often surprises the famine-stricken on the roads; and the sight has become so ordinary, that passers-by no longer heed. The corpses, often after having been food for dogs, are thrown into the common trench, together with many others gathered in the houses. In the hospitals both beds and medicine are wanting. Often a child is obliged to pass the night, the dark night which has such terrors even for healthy children, beside the corpse of its bed-companion.

Such is, at a glance, a picture of the famine; the real brutality of the catastrophe cannot be depicted even by the most vivid description: women and children formerly exuberant with life and joy, men endowed with that imagination and that energy which were the character

and force of the Russian people, are being annihilated by famine and decimated by most painful diseases.

THE WORK OF HIS HOLINESS PIUS XI.

Heir of the spirit of His Predecessor and not less profoundly touched by the horrible spectacle of an entire people doomed to death, Pope Pius XI, renews the piteous appeal to-day from the Apostolic Throne; and addressing the Bishops of the Catholic world and Christian peoples, urges all to come to the rescue with every energy and resource which charity can inspire. In order to render aid more efficaciously, He has recently directed some pious and generous persons to go to these stricken districts, so that fraternal assistance may be afforded to the afflicted directly and securely, with that urgency which the situation demands and that charity inculcated by the Redeemer of the world. The envoys of the Holy See, recommended to the heavenly protection of Our Lady of Perpetual Succor, will perform the duties assigned them without reference to political or confessional considerations; but having solely in view the greater need, will dedicate their especial care to the innocent children, who, on account of their tender constitution, fall a more easy prey to the ravages of famine and disease. Have not these poor little sufferers the prior claim?

How can a humane and Christian heart resist the cry of anguish which comes from these poor little Russian children? Who can deny the aid of his own offering to the Pontifical work of helping these poor houseless creatures, deprived of their parents and condemned to die in the streets of the cities, or in the arid wastes of the country?

For twenty-five cents one of these children is maintained for about a week; for five dollars its sustenance is assured for months and perhaps its life is saved. Twenty-five cents is for the poor deprivation of a cigar, an hour at the cinema, some trifle. Five dollars are for the rich the renouncing of some caprice. Who will not forego, at least once, a cigar, the cinema, a whim, to save a human life?

What child will not feel urged to aid his little distant brother by renouncing in his favor the brief pleasure of a new toy? A child in the throes of death from hunger

is as a drowning child; he who gives an offering to the Pontifical work is the generous person who saves, but in this case, without incurring any risk. Offerings should be sent directly to his Holiness Pope Pius XI, Vatican. Rome.

The Beauty of Holiness

CANON WILLIAM BARRY, D.D.

I*N splendoribus sanctorum,*" this magnificent Latin phrase of the Psalm, "*Dixit Dominus,*" gets an equally great but much quieter rendering as "the beauty of holiness"; and those words give the sum of John Ruskin's life and writing as an ally, though unhappily not a member, of the Catholic Church. My acquaintance with his pages began auspiciously at Oscott, so far back as the year 1866, in Dr. Northcote's palmy days; and my first reading in him was of St. Mark's, Venice, in a passage known to all who have learned more about Ruskin than his name. ("The Stones of Venice," II, 81-83, in library edition.) It was a disclosure to my young imagination of some new power, strictly to be called angelic, by reason of the purity, brightness and Divine symbolism which the vision made me share, while it lasted, with its true seer and prophet; a seer because he did indeed perceive the outward semblance and inward significance of "St. Mark's Rest"; a prophet because he could utter the word of life it enshrined.

Since then I have moved after his footsteps in France and all over Italy; I have come to possess thirty-eight volumes of the master's inditing; nor has any year gone by without frequent reference to one or other of them for devout meditation wrought into golden tissues of style, but much more than in spirit I might renew my travels up and down the Catholic lands, visit the tombs of our Saints, wander beneath the lofty roofs of our soaring cathedrals, be guided to pictures in which, as in a Bible spread open and brilliant with all manner of sacred illumination, our Faith was gloriously preached. And I put on record my long experience that never once have I failed to win from these volumes edification, delightful or stimulating, while my previous knowledge of Plato, Virgil, Dante, had increased far beyond what I could achieve by personal

effort. To me, preparing for pulpit or lecture, Ruskin has brought such help as we gain from a Father of the Church, by that mingling of piety in all he touches—I allow the dark moments when he is not himself to pass and be forgotten—by his ever-fresh quotations of Holy Scripture, unrivaled perhaps on the part of any other English author equal to him in renown; and by his constantly growing sense that the Catholic creed, with motives and action corresponding, was the world's only possible hope of salvation.

THE MONKS AND THE MADONNA

For instance, take this from "The Schools of Art in Florence" (Oxford Lectures, 1874):

And at last, by St. Benedict, St. Bernard, St. Francis, and multitudes of many men like Hugo of Lincoln, laboring in calm and rational strength against the fever of the world, the real motive of Christianity had been apprehended. And was it wonderful that all souls should turn to the first Annunciation of it? . . . In the meantime the advance of knightly honor and of kingly wisdom had purified into brightest form the living types of maid and mother among the higher ranks of Europe. Cimabue had women to paint from, pure as snow, and bright as sunshine.

There is a comment for Lady Day on the Gospel of St. Luke. Or turn to "Fors Clavigera" (Letter 41, May, 1874), and get by heart—you will not waste your time, believe me—the famous apology for the "worship of the Madonna," depicted by Ruskin as "one of the noblest and most vital graces" of Catholicism, "never otherwise than productive of true holiness of life and purity of character." He perceives how it has "given sanctity to the humblest duties and comfort to the sorest trials" of womanhood; while Christian art, consummate in the thirteenth century, "the most powerful and vital days" of Christ's reign over men, has fulfilled by its devotion to Mary her own prophecy, "He that is mighty hath magnified me." Or consider this again from "Praeterita" (p. 479, in Vol. 35, above edition): "On me the deeper impression was of a continuous and serene hold of their happy faith on the life alike of Sunday and Monday, and through every hour and circumstance of youth and age, which yet abides in all the mountain-Catholic districts of Savoy, the Waldstetten, and the Tyrol, to their perpetual honor and peace." An entire volume of the library edition is dedicated to

"Studies of Peasant Life," and three-fourths of it are taken up with "The Story of Ida," the "Roadside Songs of Tuscany," and "Christ's Folk in the Apennine," all of which read like a version adapted to our latter-day needs of the "Fioretti," those never-fading blossoms culled by loving memories from Franciscan fields; but, early or late, the stories of these humble folk belong to the New Testament. Thus are we led gently on to Assisi, where, after the glories of Venice, Florence, Verona, the troubled soul of Ruskin found a home.

He called himself a Tertiary of the Seraphic, and kept by him a little bit of the Saint's vesture. He spent many days in the upper and lower church at Assisi, deciphering what had been painted there, so much as was left of the original, by Cimabue and Giotto, but anyhow learning his lesson, which he taught eagerly to all who would give ear to the excellence revealed by these explorations intrinsic to Christian art, setting it above the mixed and perilous charm of the Renaissance. He had already gone back, with even more fervid enthusiasm than thirty years before, to Fra Angelico; he praised Botticelli for his pure devotion to religious ideals, expressed with a spiritual grace unknown to Michael Angelo, unsuspected by Titian. He exalted Tintoretto, with whom the "believing school" came to an end, preferring his "Last Judgment" in Santa Maria dell' Orto at Venice, which Ruskin has minutely analyzed, to the Sistine masterpiece. Of Tintoretto's "Paradiso," with its crowds of figures, in the Doge's palace, he declares that it is the most thoughtful and most precious picture we have in Europe. Now the "Paradiso" might well be termed the poem of Dante transferred to canvas. I mean the heavenly vision with which the "Divine Comedy" rises to its supreme height in verses never surpassed, or it may be never equaled, by any other human singer. Behold, then, Giotto with St. Francis, Fra Angelico with St. Thomas, whom Ruskin has not overlooked; Botticelli and Tintoretto with Dante—all these are Catholics and our own. By their lively faith creating immortal works and in them radiantly shining, such men illustrate the Communion of Saints; they praise and prove our religion with a power that grows not old. It is the sacred beauty of holiness; poets, artists, philosophers, simple friars, alike they dwell "*in splendoribus sanctorum*,"

which again we may translate, with Aquinas to instruct us, as the "light of glory." Do we owe nothing to the guide who has brought them together in one view for our learning and our joy?

Catholic School Statistics

H. W. BEADLE

THE number of Catholic children of school age—6-17 years, inclusive—is about 25 per cent of the Catholic population. In 1916, the number of the children enrolled in all the schools of the country, as reported by the U. S. Bureau of Education, was 26.30 per cent. The same year the U. S. Bureau of the Census, in seeking a basis for comparing the number of members of the several churches, fixed the number of Catholic children of thirteen years and under at 25 per cent of the Catholic population. For example: The archdiocese of Oregon City has a Catholic population of 60,000; 25 per cent (15,000) represents the total school population—6-17 years, inclusive—two-thirds of 25 per cent (10,000) represents the elementary school population—6-13 years, inclusive—one-third of 25 per cent (5,000) represents the secondary school population—14-17 years, inclusive. It is believed that this computation is sufficiently exact to warrant discussion and action until a correct census of the Catholic population, including the number of Catholic students attending elementary, secondary, and higher-education institutions, is taken.

A study of the Official Catholic Directory of 1918 revealed that there were 191,611 Catholic students pursuing secondary and higher education. The accompanying table shows that in 1922 there were 198,343, an increase in four years of 6,732. The Rev. James H. Ryan, D.D., in a summary in the "Directory of Catholic Colleges and Schools," 1920, gives the following information: Students in Catholic universities, 19,802; colleges, 13,996; seminaries, 6,667; religious seminaries, 4,531, a total of 44,996 Catholics pursuing courses in higher education, and 129,838 Catholic students attending high schools.

The Rev. J. A. O'Brien, chaplain to Catholic students in the University of Illinois, has recently prepared statis-

tics of Catholic students in secular colleges and State normal schools. In 151 institutions he found that there were 180,130 students, of whom 17,376 were Catholics. There are 403 other secular institutions in the list of universities, colleges and State normal schools, with an enrollment of 235,506 students. The same percentage would give 22,700 Catholic students in these institutions, making the number of Catholic students in secular institutions of higher learning 40,076. This statement is from information given by the Bureau of Education of the National Catholic Welfare Council, 1314 Massachusetts avenue, Washington, D. C., July, 1921.

Efforts are being made to increase the number of Catholic students in secondary and higher Catholic institutions. It is probable that there will be a steady increase in the number of Catholic students in these institutions. It is necessary that there should be. Catholics can never have their proper influence in the affairs of the country, or be a factor in shaping its policies, or directing its destinies, until a far greater number of their men and women become graduates of Catholic colleges and universities. While a greater number of Catholic youths must work for a living, there are many who may be enabled, by their own initiative and industry, to graduate from our higher institutions of learning. We have numbers sufficient to give us some influence in public affairs, but we have not the personnel to make it as effective as it should be.

Not only are Catholics deficient in the number of their graduates of higher learning, but they seem to be failing to make the most of their opportunities in elementary education. There appears to be a falling off in the numbers of students pursuing elementary education in the sixth, seventh and eighth grades. This may be due to the times or to local causes, but our educational directors should labor earnestly to prevent its becoming general. Are the economic conditions of life becoming so difficult that time cannot be spared for the better education of our brightest boys and girls? The percentage of Catholic children—6-17 years, inclusive—attending Catholic schools is 47.33. The percentage of the same—6-13 years, inclusive—is 64.15. The percentage of the same—14-17 years, inclusive—is 13.51.

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